

# THE AMERICAN NATIONAL PREACHER.

No. 3. Vol. XXI.

MARCH, 1847.

Whole No. 243.

## SERMON CCCCXLII.

BY REV. NATHAN S. S. BEMAN, D.D.,

TROY, NEW YORK.

Delivered before the Society for the promotion of Collegiate and Theological Education at the West, at its Annual Meeting at Springfield, Mass., Oct. 28, 1846.

### COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

Am I my brother's keeper?—GEN. IV., 9.

I NEED hardly remind you of the sad story of which these words are a part. Cain and Abel, at this period, were the only sons of the first human pair. They had just now engaged in acts of professed devotion, in the use of external rites. The younger born came to the altar,—perhaps the first one ever erected in our world,—and, in faith, offered up his bleeding sacrifice. This offering was accepted, probably both on account of its *nature*, as appointed of Heaven, and as shadowing forth, in type or symbol, “The Lamb of God which taketh away the sin of the world,” and because this act of obedience was performed in faith. But “Cain brought of the fruit of the ground, an offering unto the Lord.” This oblation was not accepted, perhaps for the double reason, that it had not been prescribed by divine authority, and there was no faith in the worshipper. “And the Lord had respect unto Abel and to his offering; but unto Cain and his offering He had not respect. And Cain was very wroth, and his countenance fell.” This excitement of unholy feeling towards God, was soon followed by an act of fratricide. “And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

In due time God made inquisition for blood, as He will, in all cases, sooner or later do. “And the Lord said unto Cain, where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And He said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground.” In the reply of Cain,—“Am I my brother's keeper?”—there is a revelation of heart, which is by no means uncommon in our world, and which is as instructive as it is common. It is an attempt to cover up

sin, by throwing off or denying responsibility. The answer of Cain to his Maker is,—when divested of its rhetorical form,—“I am not my brother’s keeper.” There is here a denial of a great principle of the divine government, as administered in the social universe, and a regard for which ought to live and act in every human heart. God has made us capable of feeling the power of this principle, and of carrying it out in our intercourse with others. It is embodied in the precept,—“Thou shalt love thy neighbor as thyself.” Had Cain been governed by this principle or affection, his arm, instead of dealing the death-blow, would have been his brother’s shield in the moment of peril! Let this fraternal love reign triumphant, and personal injuries will cease, and the governing purpose of men will be to do all the good they can to their fellow men. The law of love makes us our brother’s keeper. It is a part of our social existence. He has a right to claim this supervision at our hands. So far as we are capable of securing to him those blessings which he may need,—protection when assailed, succor in distress, support in weakness, instruction when ignorant, and, in one word, the means of happiness for this world and the next, the constitution of God and the law of the Bible have placed him under our social and moral keeping. Our ability to do him good, is the rule and limit of our duty.

This social law of love I shall apply to the enterprise which we have now met to contemplate and advance,—“*The Promotion of Collegiate and Theological Education in the West.*”

I. The work we have undertaken has *its special difficulties*. This is a preliminary thought.

Some of these difficulties are intrinsic and cannot be removed, nor easily overcome. It is no small matter to excite among the people of the East a proper pulse of benevolence, unless they see things as they are beyond the mountains. The eye must affect the heart. Few, comparatively, can visit and traverse that broad land, and take the time necessary to study and understand its intellectual, social, moral and religious peculiarities. Nor can we speak freely of everything that ought to be known, and of everything that ought to be done.

A picture of Western society drawn to the life,—embracing everything that belongs to a fair and honest delineation of this kind,—the state of schools, academies and colleges—the condition of the ministry and the churches—the estimation in which the Sabbath and sanctuaries are, in too many places, held—family training and the social habits of the people,—would excite prejudice, and perhaps retard the cause which it is intended to accelerate. New countries are always jealous. They never fail to think themselves wiser than they are,—more advanced in learning and the arts or civilized life, than an impartial judge would accord to them; and even when conscious of their own deficiencies, in many things and

to a certain extent, as they often are, they do not like to be told of it, and much less to have it published to the world. We have all seen this exemplified in the history of our own country, in comparison with the older nations. There has been a tendency in the American mind ever since the Declaration of Independence, perhaps we should date its birth at an earlier period,—to consider ourselves “*THE people*,” and to believe, not perhaps that “wisdom will *die* with us,” but that it must necessarily *live* with us for ever! I need not say, that this feeling is strong in the West. The people would hardly be Anglo-Saxons, if they did not possess it at all. There is something in the very nature of the country, too, as well as in the structure of society, adapted to inspire it, and keep it alive.

Let a man who has his home, either by birth or emigration, in this great valley, stand upon some high bluff which overhangs the mighty “father of waters,” and survey the extended, wide-spread and magnificent scene which surrounds him, and other parts of the globe will seem to lessen in his view. New England lies ensconced in a nut-shell. The Atlantic slope is but the fringe upon the mantle of beauty which covers this fertile land. Let him send his thoughts up this picturesque stream, dotted with its thousand green islands, till it reaches, in the distant North, the gushing springs from which it issues,—or let him trace the same stream as it becomes deeper and broader, and more majestic, on its way to the ocean; and you have a single water-course, in its meanderings, of more than two thousand miles in length! On the West, his country, as defined by nature, extends to the Rocky Mountains, and on the East to the summit of the Alleghanies,—and these everlasting chains which bind a continent together are thousands of miles apart. Here is room for another Assyrian empire, or for a second Roman. And if we look forward to the full development of the resources of the country, in efficient hands, it may in time unite the golden splendors of the former with the iron hardness of the latter. The same feelings of independence and self-gratulation are likely to arise in the mind of the owner of the soil, as he stands in the midst of a vast prairie, more luxuriant than a cultivated meadow, and more beautiful than an artificial flower-garden, and seems to be bounded only by that distant glimmering which tells us of the union of earth and sky! There is an inspiration in such scenes. The people of such a country naturally feel that they are a great people. They are not to receive lessons by dictation! Western mind, like the country itself, has the elements of greatness, but like that same country, it needs much cultivation in order to mature and refine its capabilities, and to bring them to bear upon the interests of human happiness and the sublime destinies of the world. Everything is yet in a wild and unsettled state. The forming process, for a permanent and healthful tone of intellect

and moral feeling, has hardly yet commenced. Here is spread out before us an embryo world, and that world is to be peopled by a race of giants; but whether they will be giant-angels or giant-demons, must depend on the beneficence of the Eastern Churches and the grace of God. If left to themselves, the country is ruined. They have not, within themselves, the available resources of intellectual and moral self-preservation. Their means, even if they were disposed to apply them, are not adequate; and the will is often wanting where the ability is not. Without foreign aid, their population, in its rapid increase, must soon fall under the influence of incurable ignorance, or receive its training from those whose principles and policy are adverse to our religious and political institutions. If Christians sleep on, as they have been sleeping, Roman barbarism will have that valley. *There is danger*, and the sooner the note of alarm is sounded, the better. If this note receives a proper response, the work, though difficult, can be done, and the destinies of this immense valley, for ages, perhaps till the millennium and the end of the world, will be settled, as upon a solid and eternal rock.

The Romanists, in their operations in the West, have the advantage of Protestants, in the particular to which I have here alluded. They make no appeals to the public, by presenting pictures of ignorance and vice to be overcome and exterminated, in order to procure funds for their enterprise. There is no need of this. These are already concentrated in a single strong-box, and they are summarily appropriated by an act of the will. All is silent and secret. Neither the plan nor its execution attracts much notice. Little is seen of either, and of that which comes under public inspection, the fair side of the picture is always exhibited. But the ostensible and the real are the antipodes of each other. The Jesuits work in the dark; and a people are often in their chains, before an honest mind, unaccustomed to their subtleties, has a single suspicion awakened. They are in a position in which they can hold their peace and work on. The crowned and mitred heads of Europe are now sending money, extorted from the starving population of Catholic countries, to erect colleges and establish convent-boarding schools,—and all in kindness to the sons and daughters of Protestants. Jesuits and Sisters of Charity are landed in hardly less than ship-loads on our shores, and the greater part of them find their way to the West, and settle in this fertile valley. It is the very spot for their operations. The community is in just the state they would desire in order to insure success. They disturb no popular prejudice, they interfere with no existing forms of society, they denounce no public vice; but they are “all things to all men,” till their plans are matured, and their purposes accomplished. This is the true character of the Jesuit, everywhere and in all ages. If history is not a fable, and human experience is not the

figment of a moon-stricken fancy, then there can be no denial of this fact.

II. That we may prosecute this work with becoming vigor, we should recollect, that we are laboring for *a part of our own country*.

The West is our brother-land. Our position, geographical and political, and our relationship, by blood and religious ties, clearly indicate our duty, and urge us forward to its performance. And we must not be "disobedient" to this hardly less than "heavenly vision." The hand of God is in these arrangements. He has placed us where we stand, surrounded with our capabilities, and our kindred where they are, borne down with their necessities, and he has bound us together by the cords of country and consanguinity, that we may bless and be blessed. I can almost hear his voice, in providence, saying, "Where is thy brother?" Thy *Western* brother? And if any one, in the spirit of Cain, should answer, or even the beatings of his selfish heart should seem to indicate the response, "Am I my brother's keeper?" I am constrained to reply, yes, you are your "brother's keeper." God has invested you with this oversight, and there is no escape from it. Nor should a man wish any. In taking care of the West, whatever of anxiety, time or money it may cost us, we are only carrying out the dictates of nature, and giving freedom to the spontaneous actings of a living Christianity. It is all home-work, that we are called to do. And in the whole range of benevolence, I am frank in saying, there is no work like this. No public enterprise, so far as we are concerned, whether we consult duty or interest—whether we listen to the voice of piety or sympathy—whether we lift the eye to Heaven in hope, or cast its gaze abroad over the earth's surface, in the joyous anticipation of the bright and triumphant scenes yet to be made real, can stand by its side. None can impose equal claims on us, nor enforce those claims with equal power and pathos. That benevolence which goes abroad to do good,—that would expend its means across the seas and on unfrequented shores, *while the home-field is left uncultivated and waste*,—mark the qualification,—"*WHILE THE HOME-FIELD IS LEFT UNCULTIVATED AND WASTE*,"—is romantic and impracticable; and its efforts will be ultimately inefficient and fruitless. Foreign missions, sublime and Christ-like as are their objects, must fail, so far as we are concerned; for our energies and co-operations will be powerless, if we let our own country become a bleak moral desert. We should soon have nothing at home to expend abroad; or, what is still worse, no heart to appropriate it, and give it a sanctified direction. It would be leading an army abroad for conquest, while the enemy is entering our own camp, or burning and destroying all before him, within our own national borders. It is cutting away or annihilat-

ing the very foundation on which we stand, where we are preparing to exert our last energy in attempting to move the world, and lift it up from its moral degradations.

I would not wish to set up the claims of the West against that of any other field, nor our enterprise for giving thorough and adequate instruction to its growing population, against any other great enterprise; but I may say, if the alternative were forced upon us, whatever else is left undone, this work must not be. If every dollar we are now expending on the millions of the dark East, and upon the population of the scattered islands of the sea, and upon the wild tenants of our own deep and unbroken wilderness, must be withheld for ten years, sad as the catastrophe which must follow would be,—or the West be left to grow up without intellectual or moral culture,—I still say, stand by the West! Self-preservation is in this act. The conservation of the world is in it. We lose all, if we lose the West. But I shall have occasion to advert to this point again before I close. I am beginning to anticipate what I can say more appropriately and to better effect in another place.

At this time, and in this stage of my discussion, I wish rather to spread the want before you, as *your own*. *There* is already the home, and *there* will be the sepulchres of many of your brethren and sisters and children. They have gone out from our Eastern fire-sides and schools—colleges and Churches; and there they are to live, and leave their intellectual and moral impress upon the world, and die. And from that land, after having fulfilled an honorable earthly destiny, we would wish to see them take their gladsome flight to Heaven. They will there leave their children, and their children's children, to stand up and bless or scourge that land, long after they and we are dead. To take care of them, is only to take care of a branch of our own family. To stand by their interests, social, intellectual, and religious, is to protect the national brotherhood. The principle stated by Paul in his epistle to Timothy, is fairly applicable in this case. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

I have been in what we call the Great West. I have seen our fathers' children there; and I have charged my soul, before God, never to forget them. Better that "this right hand forget her cunning, or this tongue cleave to the roof of my mouth." It is another picture that meets the eye there,—and in many of its lineaments and shades a sad picture, too,—and not the charming one we have been accustomed to gaze upon among ourselves. The friends of God and of a thorough Christian education are comparatively few, and scattered, and feeble. The population is outgrowing their means, and they look to us for help. And as "bone of our bone, and flesh of our flesh," they should not look in vain. If the West



is "destroyed for lack of knowledge," while we have in our hands the power of averting that doom, God will by and by say to us,—"The voice of thy brother's blood crieth unto me from the ground." And it will be a fearful cry, if it shall go up to Heaven amidst the convulsions of this Republic, the sacrifice of our liberties and the wreck of our homes!

III. *I advert to the future resources and power of the West, as making a strong appeal in favor of our movement.*

There is nothing new in this topic; but though often discussed, its importance is not at all diminished, nor do I believe that it is well understood and fully appreciated. It is to be regretted that, in our political affairs, we hear so much of Northern, and Southern, and Western interests, as clashing with each other, and striving for mastery in our national councils. But such interests do exist, and the fact cannot be disguised; and some men seem determined to stand by these respective interests, let the nation fare as it may. For one, I should be glad to see all these distinctions blotted out, and an American interest stand up, in fraternal and manly perpetuity, in their place. But we can hardly expect this result till men are more generous and Christ-like. The great remedy now—if the evil admits of any remedy—is to create, as far as may be, in this whole country, a homogeneous people. And while it is readily admitted that this cannot be fully attained, the nearest approximation which can be made to it, must be secured by the Gospel, fresh from the pure source of truth, and a thorough and universal Protestant education. Let these exist and triumph, and Eastern as I am in my position and interests, and my most cherished associations, I have no fear of any man's latitude or longitude. I repeat the sentiment,—and I wish it could be engraved on pillars of brass before every man's eye, or imprinted, if it might be, upon the face of Heaven, in bright stars, over every man's head, so that he could not look up without reading it,—THAT A PURE GOSPEL AND A PROTESTANT EDUCATION ARE THE ONLY SAFEGUARDS OF THIS REPUBLIC. These wanting, our sheet anchor is gone. We are upon a stormy sea, without chart or compass or rudder! Without these, a free government may exist in name, but not in spirit. The soul is gone, and the body that remains is a carcass, and not an animated existence.

But let us glance a thought at the capabilities of that country. We have all heard, again and again, of its vast extent. After crossing the great river which divides it into eastern and western sections, you may trace one stream—the Missouri, from its source along a most beautiful and fertile valley for three thousand miles, and when it mingles its turbid waters with the clear, crystal wave of the Mississippi, it is more than twelve hundred miles, by the channel it travels, from the ocean. Take the States and Territo-

ries this side of the Mississippi river, and north of the Ohio, and they may hereafter sustain, if as populous as Europe, nearly thirty millions of people ; and if as populous as China,—and there is no reason why they may not be—forty millions. And this is less than one quarter of the valley. The whole area of it may be set down at one million one hundred thousand square miles ; and with the population of China upon each square mile, we shall have one hundred and sixty-five millions of immortal beings growing up for eternity.\* Nor are we to forget, that the country is as rich in resources, as it is broad and boundless. Never did mortal eye rest in silent rapture upon a finer soil, or upon more luxuriant productions. And the treasures that lie buried beneath the surface, are as productive and valuable as those which are above it. The lead and copper mines are among the best in the world. Iron and other useful metals abound. Building materials for cottages or palaces, possessing the properties both of beauty and durability, are not wanting. In one word, everything necessary for converting the wilderness into smiling harvest-fields, and joyous and exulting cities, nature has furnished in abundance. God, too, who made this land of wealth and beauty, has opened the best channels of commerce, by their own waters among themselves, and, by their easy access to the ocean, unto the ends of the world. Their products may reach every clime.

But we need not look forward so far as I have contemplated in these remarks, for the illustration of the thought I wish to present. We need no theory in the case. I cite your attention to a few facts which can be well authenticated, and which any one can easily comprehend. And as they are facts, neither faith nor imagination need have anything to do with them. They are gathered from the last number of "The Home Missionary," though here arranged for my present purpose. Fifty-eight years ago, the first settlements were made in Ohio, and now the State contains one million seven hundred and thirty-two thousand inhabitants. Indiana, Illinois, Michigan, Wisconsin, Missouri and Iowa, contain, at this time, 2,850,000 souls, and yet the oldest of these States began to be settled about thirty years ago, and the youngest territory about ten. Iowa has received sixty thousand inhabitants during the last four years. These facts should be pondered on by the philanthropist, whether Christian or statesman, for they have important relations. The salvation of the country may depend on a course of action which shall be wisely adapted to their existence and bearings.

In a few years the rod of empire will be held and swayed in that valley. The people who shall be spread over those broad prairies and settled along those large rivers, and cover the shores, and do

\* This includes the whole area drained by the Mississippi and all its tributaries.



business on the bosoms of those inland seas, will govern this country. Their numerical power, though but of yesterday, is already immense. The document I have just quoted from "The Home Missionary" has this important summing up. "As a consequence of this transfer of population, there is a steady but rapid transfer of **POLITICAL INFLUENCE**. In ten years, from 1830 to 1840, the **EAST** *lost*, by the change of the ratio of representation, 31 members in Congress more than it gained by the increase of population; while, in the same period, the **WEST** *gained*, by increase of population, 11 members more than it lost by the change of ratio—making a difference of **FORTY-TWO** votes. The seven new States and Territories above enumerated—to say nothing of the other western and south-western States and Texas—have increased, since the last adjustment of the ratio, *more than a million and a half*—enough to entitle them to 16 more members in our national legislature." On many questions of deep political interest, the West, at this day, holds the balance of power. It has already given us Texas and the Mexican war, whatever of good or evil there may be in them, and it had well nigh, at one time, opened the sluices of death upon us from another quarter.

Let me here say, that these facts are not stated for the purpose of exciting prejudice against the West. Far from it. The East cherishes no spirit of jealousy. We fix our eye on a higher and a holier aim. If the people of that valley are to govern this whole land, with all its growing and almost boundless resources, then they should be educated for their post of honor and trust. And they cannot do this needful work for themselves. Everything is too new for it. The wealth of the country is prospective, and not yet available. Everything is unripe and immature; and such an enterprise as I have contemplated, cannot be entered upon, with the hope of success, in their present circumstances. They have not the men nor means for it. But give the people time to build their own houses, to turn over the soil of their prairies, which has been aggregating vegetable mould for ages; and to let into the dark forest, by the hard blows of the axeman, the sunlight of heaven upon their harvest-fields,—and then they will be able to found and sustain their own institutions, and leave us to do the same work, in its incipient stages, for a further and a still further West. And they too will join in this onward triumph of Christianity and letters.

#### IV. Let us examine more particularly *the specific influence of our own labors*.

Many blessed agencies are needed in the West; and while we are associated to give life and activity to a single one, I must not pass in silence some others, lest I might seem to undervalue them.

The West cannot be enlightened and saved without Home Missions, Bibles, Tracts, Sunday Schools, and an efficient scheme of popular education. All these are the sources of light and love—of intelligence and piety. Those societies which have planted ministers amidst a growing people, placed the Word of God in destitute families, furnished sound religious books for general reading, founded libraries for the young, or raised up teachers for primary schools, have done a good work, which the records of future time and the disclosures of another world, alone can fully publish. I love all these associations. In the name of the Lord, I welcome them to this promising field. There is room enough and to spare, for there is much waste land yet unoccupied. The only rivalry which should exist between any or all of these, should be that of love and self-denial. I say to them all, increase your means, add celerity to your movements, multiply your momentum, enlarge the circumference of your moral power. Glory and happiness wait upon your footsteps. The more these agencies prosper, the brighter are the prospects of our own success. Had it not been for these, and especially for Home Missions, our Board would never have existed. These are all stars of varied brightness, forming one glowing constellation, and looking down benignly, from the moral heavens, upon this land of beauty and promise. We would not pluck one of them from its high sphere, nor extinguish its bright beams. Let them roll forward and shine on, till the immortal sun, in full-orbed glory—without a cloud and without an eclipse, shall cover that valley with a purer and a richer light.

But after all these admissions, which are intended to do ample justice to every other agency in operation for the good of the West, the intellectual and moral machinery is imperfect, without our organization, or some kindred plan, to secure the means of a thorough classical education. What we call **THE COLLEGE**, occupies a niche which cannot be left vacant among us, without marring the whole system of American training. While it forms the controlling minds of this country, it keeps academies and common schools from utter extinction. Strike out this link, and the chain is broken, and we should soon find ourselves on the downward way to ignorance and barbarism. The learned professions are supplied from our colleges. Demolish these structures, and scatter their professors and other teachers, and our churches are without pastors and the pagan field without missionaries. In our day, and in the midst of our popular institutions, a portion of the community, and a constantly increasing portion too, will cultivate the higher branches of learning which go to make up a liberal education. And somebody must take the lead in this business, and mould the mind, and set up the framework of character, and give to it the touches of beauty and elegance for coming ages. And the great question to be settled for the West—and to be settled soon, is,

shall this business be done by Romanists or by Protestants? Depend upon it, this is the question—and one of graver moment, or of more lasting consequences of weal or woe, was never settled in this land since the first blow of the axe echoed in the forests of New England.

The Jesuits are among the best politicians in the world, and they are the only class, as far as I know, who are willing to postpone their success till they can educate at least one generation for their purpose. They have long had their eye on the country in question. They claim it by the right of discovery and the grant of the Pope. It is now more than a century and a half since French Jesuits, accompanied by French soldiers, traversed the whole extent of this valley from the falls of St. Anthony to the Gulf of Mexico, and took possession of it in the name of their king. Here, too, are the remains of their early settlements, almost coeval with the discovery of the country. And now this subtle and dangerous order are making special efforts to repossess themselves of this territory, and control it under the government of the United States. I have not time to discuss their plans at large. But there is one point where they are concentrating all their skill and power, in which we have a special interest. They intend to educate the West, and to control mind by first shaping it to their wishes. And if we let the Jesuits and their counterparts, the Sisters of Charity, mould one generation, it would require the labor of ages to counteract and obliterate their wrong doings; to eliminate from the spiritual man the subtle moral poison. But these evils may be forestalled and prevented by the timely application of the appropriate means. This work our Board has undertaken, by the aid of the churches, to perform. And our "labor will not be in vain in the Lord."

The Jesuits, of all the men in our world, are the most to be dreaded. Soon after they first arose in Europe in 1540, they did more to check the progress of the reformation, and restore the power of Rome, than all other agencies combined; and no small portion of their power was exerted through educational channels. Since the full restoration of their order by the Pope, in 1814, they are as active as ever, and are endeavoring to re-establish their influence by becoming the educators of the world. Their present general, Rothaan, residing at the very centre of papal dominion, is a fit successor of Loyola; and the revival of Romanism, all over the world, is to be attributed mainly to the efforts of this secret order. "The society," it has been said, "is a sword, of which the hilt is at Rome! But if the hilt be there, the blade is everywhere, and that with so fine an edge as to make itself felt before it can be seen." It is not necessary to say or believe, that they are all dishonest men. Whoever contemplates their system of education with a philosophical eye, their schemes for repressing thought and

crushing mind, and inducing implicit and slavish submission—will be disposed to put them into two classes, the deceivers and the deceived. But I would say with Miss Beecher, that “none but the omniscient eye can point out, in this powerful and extending fraternity, which are the crushed and helpless victims, and which the infidel and artful knaves.”

It is a well known fact, that these men are establishing their institutions of learning all over the West, and they expect to gain their object by educating the sons and daughters of Protestants. Of their money there seems to be no end. In some parts of Europe, where they have oppressed and robbed the people for ages, and where their system is nearly worn out, they have more money than they can use, and it is sent to our country in large sums to make experiments upon a new field. During the last few years, they have established the following institutions in Cincinnati. The female institution, the property of which is valued at \$30,000, the Nunnery and female school, for which were paid \$32,000—an establishment under the care of the Sisters of Charity, which may be estimated at \$12,000, and the school for boys, under the care of the Jesuits, the property of which must be worth \$10,000. Here we have the sum of \$84,000 in one city, while the endowment of St. Xavier College, in the same place, probably has more funds than all these institutions put together.

From the Metropolitan Catholic Almanac for 1847, we learn that they have in the United States 21 Ecclesiastical Institutions, 24 Literary Institutions for young men, and 66 Female Academies. The term, “Ecclesiastical Institutions,” includes Theological Seminaries, Novitiates of the Society of Jesus, and Colleges for the exclusive education of young men destined for the priesthood. They also say—“Of the *Literary* Institutions for young men mentioned in the above table, only *thirteen* are COLLEGES properly organized; the rest are establishments of a minor order.” These statements show that the Romanists are placing their main dependence on seminaries of the highest order. The whole number of institutions named above, is 111. Among the “literary institutions for young men,” they tell us that there are “13 colleges properly organized.” Add these to the 21 Ecclesiastical Seminaries, and we have 34 institutions of the highest order, and only 77 Academies, male and female. Here we have a college or an ecclesiastical institution to a little more than two academies—nearly one third of all their seminaries is of the superior order. Among Protestants, we have not more than one college or theological school to 12 or 15 academies. These facts, I think, will justify the Board in the position they have taken to confine their aid to Institutions of the first rank—thus adapting their beneficence to the peculiar wants of the West.

But in almost everything, except funds, the Jesuits labor under

great disadvantages by the side of Protestant teachers, and especially in a country of free thought and popular investigation, like ours. With all their learning, and tact, and drilling, it would be a profanation of the term to say, that the Jesuits are *educated* men. They are *trained, moulded, shaped, disciplined, pruned, bent, braced, pinioned, stereotyped*, and, if you please, *learned* in their way, but they are not *EDUCATED*—because they have never been taught to *think*. The hidden man has never been explored, and its powers awakened and drawn out, and made to act. Ten pages of Lord Bacon on induction would upset their whole scheme. A blind faith, and not investigation, pervades everything. It intermeddles with matters of pure science, and has just as much to do with the exegesis of the Bible, as with the admission of its doctrines. No man should place his son under such teachers, unless he wishes to see a free mind crushed into a mere machine.

With their own religious scheme they are well acquainted, and their tactics are systematic and perfect. They can, on all occasions, accommodate themselves to all circumstances and to all creeds. The Abbé Boileau, himself a Catholic, says, "they are a sort of people who lengthen the creed, and shorten the decalogue." Proteus is no longer a fabulous character; and if ancient mythology had been inspired, it would have fixed upon him as the prophetic type of a Jesuit; and all modern expounders would have concurred in the application. "One of them in India produced a pedigree to prove his own descent from Brahma; and another in this country assured a native chief that Christ had been a valiant and victorious warrior, who, in the space of three years, had scalped an incredible number of men, women and children."

In the West they are carrying out, with all their subtlety and all their soft and bland accommodation to the social state of the people, their old and familiar schemes. I have lately glanced my eye over an account, published by the Catholics, of laying the cornerstone of Sinsinawa Mound College, in Wisconsin, from which I wish to present a few particulars. The ceremonies took place on the 24th of May, 1846. It was on Sabbath. This should not be forgotten. "The sun of the 24th," says their own account of this pageant, "had scarcely risen when the bold bluffs of the Mississippi reverberated the roar of a cannon, fired from the Mound," The "little city of Dubuque" was in "a bustle." "Horses and vehicles of all sorts and sizes were put in requisition," and "the two ferry boats were plied, without intermission, from day-light till dark." While "high mass was sung" in the church, "by far the greater portion of both sexes promenaded the lawn, or kept up a chit-chat in the hall or porch. After mass, all partook of a repast prepared for the occasion." At the close of a speech made by a gentleman who has been somewhat prominent in political and military life, "the audience rent the air with shouts." "The

corner-stone was then fitted to its future abode amid strains of music and the roar of cannon." These things would never be enacted by the Jesuits, on the Sabbath, in the State of New York, or in New England. They understand time and place too well for such a movement.

One of the speakers on this occasion,—an attorney from Dubuque, in Iowa,—has undertaken to show, that the Romish Church has always been the advocate of popular education, and that her system is well adapted to free institutions. To show that their Church is friendly to "the education of the people," he refers us, among other countries, to Canada, Mexico, South America, Spain, Italy, and Ireland! After giving us some statistics relative to Canada East, he arrives at this conclusion,—“So we perceive, that our Catholic neighbor is as well provided, if not a little better than ourselves.” But of the 1629 schools, and the sixty-three higher institutions of learning, which he says exist in that country, he is silent as to the proportion which belongs to Protestants. They are all virtually credited to Catholics. It was ascertained, by actual examination made a few years since, that, among the Romanists in a district of country bordering on the State of New York, and under the eye and supervision of the priesthood, only *one* in *fifteen* could read. This is popular education, as they would have it! We are to believe, that the Mexicans are an enlightened people, because the American Minister to that country, or some other visitant, found, at the city of Puebla, a free school in which six hundred boys are educated, and this school is liberally patronized by two Catholic bishops. Why did he not tell us other facts? Here a fair experiment has been made,—the Catholic Church is in full power,—the priesthood exercise a spiritual dictatorship not less absolute than a military despotism; and yet a reputable writer has told us that, in the city of Mexico, not more than one in twenty can read and write; and this is probably a fair specimen of the country at large. The provinces of Paraguay and Uruguay, in South America, must be, according to this speaker, better educated than any other portion of our globe,—and for all this they are indebted, he says, to “those pious missionaries,” THE JESUITS. He affirms, that “every individual in the community is taught reading, writing, and arithmetic.” If he believed all this, we do not wonder he exclaimed, as he finished the beautiful and glowing picture of this enlightened country,—“Would to God, we could say as much of our own happy Republic!” The only evidence that Spain furnishes a thoroughly educated people, is the statement of the fact, that the kingdom contains twenty-seven Universities,—which a mere child can see is not at all in point. The education of the *people* is the subject of inquiry. He would have us believe, that Italy is better furnished with “schools for the education of the children of the middle and



lower classes" than Scotland, or any other Protestant country in Europe;—and Ireland stood at the head of nations, till men of other views and from another land, "made it a felony to be educated."

I have not time to dissect these assertions and expose their fallacies, but have merely recorded them, in this connexion, as entitled to a place among the strange things that men will do, in the very face of fact and history, in order to serve a purpose. In an intelligent community they may be safely left to answer themselves.

As to the tried and uniform attachment of the Romish Church to the rights of man,—to popular freedom,—to the universal and unqualified enfranchisement of the human mind,—he says, "Be good Catholics, and you will be *the better democrats*. Volumes, my friends," he adds, "could be filled with facts and authorities, all proving conclusively, that the Catholic Church is not now, and never was, opposed to civil liberty or democratic institutions; but on the contrary, is, and ever has been, the advocate of the largest liberty to the greatest number. She has always been, where she always will be found, on the side of the oppressed of every nation, battling against the oppressor in every shape."

This is papacy on the banks of the Mississippi. But what is this system, that claims to be infallible, and of course is always the same, and never changes, on the banks of the Tiber? The Encyclical Letter of the late Pope shall answer this question. "From that polluted fountain of indifference," says his Holiness, "flows that absurd and erroneous doctrine, or rather raving, in favor of defence of *liberty of conscience*, for which most pestilential error the course is open by that entire and wild liberty of opinion which is everywhere attempting the overthrow of civil and religious institutions; and which the unblushing impudence of some has held forth as an advantage of religion." "Hence, in one word, that part of all others most to be dreaded in a State, unbridled liberty of opinion." And again, "Hither tends that worst, and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, and which some so largely contend for, and so actively promote."

These are THE DICTA of the infallible head of the Church, or, as some would have it, the head of the infallible Church. And I would ask, what kind of democracy is this; in accordance with which "LIBERTY OF CONSCIENCE" is denounced as an "absurd and erroneous doctrine, or rather *raving*,"—and "LIBERTY OF OPINION" branded as the pioneer of the same "*most pestilential error*," and as "*prima facie*" evidence of "*unblushing impudence*" in those who maintain it, and "*a pest of all others most to be dreaded in a State*,—and "THE LIBERTY OF THE PRESS" pointed at, with indignant scorn, as an evil of the "worst" stamp, and "never sufficiently to be execrated or detested?"

It is in the very teeth of his spiritual master, Gregory Sixteenth, that the Western orator has asserted, "that the Catholic Church,"—"is, and ever has been, the advocate of the largest liberty to the greatest number;" and that those who are "good Catholics," "will be the *better democrats*,"—unless he maintains, on the one hand, that the late Pope was not a good Catholic, or, on the other, that "liberty of conscience," "liberty of opinion," and "liberty of the press," have no necessary connexion with popular institutions!

By the side of the declaration, "that the Roman Catholic Church is not now, and never was, opposed to civil liberty, or democratic institutions;" but, on the contrary, "is, and ever has been, the advocate of the largest liberty to the greatest number," read a few passages from the Rheimish Testament. The note on Luke 9 : 55, is in point. James and John wished to call down fire from Heaven, and consume certain persons who had put a slight upon their Master. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." The comment says, "the Church or Christian princes" are not here "blamed for putting heretics to death." The Annotation on Matt. 31 : 29—"But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them,"—teaches us, that "where ill men, be they *heretics* or other *malefactors*, may be punished or suppressed without disturbance or hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or executed." On Hebrews 10 : 29,—“Of how much sorer punishment, suppose ye, shall he be thought worthy,” &c.—we have this very summary declaration, "*How much more*. Heresy and apostasy from the Catholic faith punishable by death." But I need not enlarge. Surely these specimens are enough from this anti-republican and bloody code. When these sentiments, or those from the pen of the late Pope, can be reconciled with the declarations made upon Sinsinawa Mound, then may light and darkness commingle their natures, Christ and Belial walk through the world hand in hand, and a popular government, securing to every man, by a written constitution, freedom of opinion, the rights of conscience, and the liberty of speech and the press, and an unchecked and iron-hearted despotism, be pronounced identical and the same.

These impositions must be exposed and rebuked, and the unwary bird must be liberated from the snare of the fowler, or this country is ruined. And this thing must be done on the spot. We of the East can act only remotely in this matter. The people of the West must have their own institutions and their own men. The battle of liberty and of mind is to be fought in that valley. The enemy is marshalling his forces, and the friends of a spiritual Christianity and of free thought must stand at their post, and there is no fear of the result. Thinking is not yet a heresy in this land, and if it should be so deemed by any, there is no physical

power to inflict a penalty ! This is our time to work. Another generation may be too late.

No labored argument is needed to prove that Colleges and Theological Schools are demanded in order to meet this state of things, and repel this invasion upon truth and liberty in the West. These institutions should be of a high character,—equal to any in our land. A few sickly establishments bearing the name, will not answer the purpose. They should be officered by some of the first men of our country, and they should possess large and well selected libraries and all other aids to a liberal and finished education. And this must be done, or the West cannot be saved, and the East may eventually go down into ruin with her ! But let that country be provided for, liberally, nobly and above-board, and we fear not the influence of these foreign adventurers. What can the drilled and laced Jesuit, with his old text-books, and his obsolete methods of giving instruction, and his false and garbled histories, his proscribed and half-suppressed sciences, do, in this age and in this country, by the side of teachers who have been educated in our Eastern Colleges,—who were first taught to think in their mother's arms, and who have made *thinking* the element of their being and the business of their lives, ever since ? Why, he will shrink into the shade, where some men flourish the best, before the blaze of such a light. Those trammels upon free thought and full investigation, will be as ineffectual among us, as the decree of the Vatican which declared the earth to be as flat as a trencher ! That same earth has ever since, in its globular form, continued to move on, in its orbit, and turn on its axis, as independent and uncompromising as any other Protestant. And so it will be with the people of this land. To transform the United States into an Italy, or a Spain, or a Mexico, where the woman, gorgeously arrayed, and decked with gold and precious stones, and holding the "cup in her hand full of abominations," rides upon the "scarlet-colored beast," is not among the possibilities of the future ! God reigns, and the Bible and its institutions will prevail and fill the world with light and happiness, and pæans of glory ! This is Heaven's high purpose, and it must and will stand.

V. I close by adverting briefly to the *probable effects of our labors in the cause of Western education.*

Had I time, and were it necessary, I should love to dwell on the almost morally certain results,—should it be fully and faithfully executed,—of our scheme to furnish the means of a finished education in the States and Territories embraced in the operations of our Board. The enterprise is loudly called for, and, by those who have studied it most, fully approved ; and Eastern philanthropists who have money to spare for any field, I believe will carry on this enterprise, and God will bless it. But what mind short of

the *Infinite* can estimate the fruits of these doings, as they shall hereafter cover the soil where the seed is first deposited,—as a return of blessings, not less rich and abundant, shall make glad the older portions of our country,—and the joyous harvest-home be shouted across every continent, and reach the remotest islands in the bosom of the sea!

Look then, for one moment, at these results, in this three-fold relation,—as they will affect the West, our country at large, and the world we inhabit. Had I the talent for such an execution, I would present a picture to the eye of the imagination, or rather to *the eye of faith*, which would elevate our enterprise to a commanding pinnacle where it ought to stand, and bring it out in a radiance of light, till every eye should be attracted by its imposing moral grandeur! We are at work for ages to come, in the present world, and for the ages which are always coming, and never waste away, in another!

Survey this broad and beauteous valley, a half century or a century hence, under the benign influence of the agencies put in motion by this Board, filled with schools of every order, and especially with the higher seminaries for instruction in science, and classical literature, and theological learning. Its population may then be computed by hundreds of millions,—and these vast multitudes enlightened, industrious and happy. The institutions of knowledge and piety we sustain, will send out their streams to bless the land, and science and religion will mingle their waters to refresh a grateful people. What more benign or blessed work could we project or accomplish, than to plant another New England, or raise up such a population as New England has furnished in some other portions of our country, beyond the mountains? If we do our duty to the West, that smiling valley, while the world stands, will reap the benefits of our well-timed labors.

Nor will these blessings be confined to that valley. A reflex influence may be looked for. We ourselves, and all the East, and all this American Republic, till the last ages of our confederacy, will share in the consequences of every wisely directed blow in the Western field. I have said, the inhabitants of that portion of our country are to be,—and at no remote period,—the majority, and give us laws, and give us rulers; and, from the very nature of our government, we must feel our full share of the influence of their wisdom or folly. If they are intelligent and pious, and stand in their place, and discharge their social responsibilities, in the great brotherhood of this Republic, we are blessed as well as they. When the anthem of gladness shall be lifted up in that valley, and be shouted from the great Appalachian chain to the rugged cliffs of the Rocky Mountains, and shall roll down the western slope to the shores of the mighty Pacific, we too, on the Atlantic borders, shall be permitted to join in the loud choral hal-lujah! The cup of their happiness will also be ours. By their

intelligence and prosperity, our whole nation will be protected and saved.

If any would estimate correctly the influence of the higher institutions of learning upon the future destinies of the West, he must examine and see what they have done for the East. They have made New England and the other northern Atlantic States what they are. Their agency in civilization and the progress of society can hardly be overrated. Take a few facts. "More than half of the graduates of Harvard University, for the first sixty years of its existence, became ministers of the gospel. Nearly three-fourths of the graduates of Yale, for the first twelve years, entered the ministry, and a little less than one-half during the first thirty years." Of the eight hundred graduates of Middlebury College, nearly one half have devoted themselves to the same office, and twenty-three have entered the foreign missionary field. In civil life the long list of governors, senators, justices of the Supreme Court of the United States, and judges of the highest State courts, distinguished members of Congress, and the lights of medical and legal science, can bear testimony to the pre-eminent importance of these and other similar institutions.

Nor is the world to be excluded from those blessings which we are endeavoring to secure, under God, for our Western brethren. Remote nations, and unborn and distant ages, may be sharers in our success or defeat. The poet hath said of "mercy"—

"It is twice bless'd,—  
It blesseth him that gives, and him that takes."

But the truth would not be marred, if the poetry should be, if we were to affirm, that it is indeed *thrice* blessed,—it not only blesses him that gives and him that takes, but it blesses those who witness the noble deed, and come within the sphere of its influence. The world becomes the ultimate gainer. The reflex action rests not alone upon the benefactor. Every generous, Christian enterprise becomes a glowing, radiant point, from which rays of light and truth are sent out, through the whole circumference of the circle, to cheer and bless the race. I have long believed, that God directed our forefathers to the bleak coast of New England, and planted their feet on the rock of Plymouth, and, after having deeply schooled them in the lessons of adversity, made them a prosperous and happy people, that they may bear a prominent part in the conversion of the world to Christ. And they have been the pioneers from this continent, in this work. Their incipient doings and sacrifices have been blessed. But we need the West with us. We need their talents, and influence, and future resources. We need their future men and means. Indeed, we need the nation with us. And this co-operation can be secured only by the united influence of knowledge and religion. If the experiment of popu-

lar institutions and a free Christianity should fail here, it will fail because the nation, in its far distant and extending borders, is permitted to be overrun by ignorance and impiety. And should this experiment fail, it would be a dark day to the nations. It would be like another earthly apostasy, or the fall of another morning star from Heaven! But let the colleges, and academies, and schools, and Orthodox Churches of the best portions of the East, be spread all over our Western country, and, under the Divine protection, they are safe, and we are safe, and this land will send forth, under the banner of the Son of God, a trained and mighty army to the peaceful and bloodless subjugation of the world.

---

## SERMON CCCCXLIII.

BY THE LATE REV. DANIEL A. CLARK.

Furnished, from the unpublished manuscripts of the author, by his son, Rev. F. G. CLARK.

---

### THE IMPORTUNATE PRAYER.

Oh, Lord! How long shall I cry, and thou wilt not hear?—HAB. I., 2.

In the winter of 1829-1830, during one of the first "protracted meetings" that was held in this part of the country, and which preceded a powerful revival of religion, there came in the town of — a moment of awful suspense. The children had seemed to come to the birth, and there was not strength to bring forth. Meetings of high interest had been held for several days. A powerful sermon upon the parable of the prodigal son had been preached on the Saturday evening previous, when it was supposed that some fifty or more had listened for the first time to the message of eternal mercy. But nearly four days had now elapsed since the commencement of the meeting, and the apprehension began to be felt that the words of the prophet might be descriptive of our state: "Oh, Lord! how long shall I cry, and thou wilt not hear?" It was the opinion of the brethren that we must unite special prayer with another effort, throwing the whole responsibility upon the Lord, and applying to him to vindicate his own honor, and give us a little reviving in our bondage. There was a silent agreement to do so, and the inquiry was made, "Who shall address us?" We had come together without much concert, to pray and preach the gospel, for several days, as was not unusual at that time; leaving it with God to direct all the movements from day to day.



The preacher being selected, he rose and offered to preach if the brethren would not leave him to stand alone, but would be much in prayer; after which he named the text above mentioned: "*Oh, Lord! how long shall I cry, and thou wilt not hear?*"

The question to be answered is this: *How long will God suffer his people to pray, and still neglect to hear?*

I answer—

I. *Till they see the plague of their own hearts*—till each one sees his own individual iniquities, and lies in the dust before God. Each must learn what there is that stands between God and his own soul, and shuts out his prayers, and when he thus lies between the porch and the altar, and supplicates "with strong crying and tears," God will lift him up, and speak kindly to him, and allow him to come boldly to his throne, that he "may obtain mercy, and find grace to help in time of need."

II. God will let his people cry, and will not hear, *till the church feels that she stands in the gap between God and a sin-destroyed world, and that he will be inquired of to do all that he has promised*, to give unto the sons of men "a new heart and a right spirit." Christians must feel that they have special audience at the throne of grace; that to them the sceptre of mercy is ever extended, and that God will put honor upon their prayers.

III. God will let his people cry, and will not hear, *till they are willing to do whatever of duty he requires, in addition to praying*. If God would have them spend much of their time in arousing their brethren to duty, in passing from house to house and pressing home the truth upon the conscience and the heart, "in season and out of season," they must do all this or they cannot hope for a revival, and this may be a field where the Christian must labor as hard as the men of the world.

IV. God will let his people cry and not hear them, *till they move the stumbling-blocks out of the way of a revival of his work*. It may be that some of the professed people of God "drink the cup of the Lord, and the cup of devils;" it may be that they are sleeping in seed-time, and must "beg in harvest and have nothing." They may not hear the sound of their Master's feet at the door, nor heed at all the midnight cry. When the savages of our Western wilds were wont to meet for feasting and carousal, they used to appoint a sentinel, who should watch them when overcome with sleep, and give timely notice of the approach of any foe. If Christians were thus watchful, how often would it save them from being ensnared and taken?

V. Finally, God will let his people cry and not hear, *if he sees in them any disposition to withhold from him the glory of the work he does*. The glory due to himself he will not even share with another. If he must "make his people willing in the day of his power," he will have *all* the praise. "His glory he will not

give to another." The work of grace in the human soul must be begun, continued, and ended by Divine power. The sinner lies inactive and inoperative till he is "created in Jesus Christ unto good works," and becomes a new creature in him. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

## REMARKS.

1. We see from this subject why so many prayers seem to be offered in vain.
2. We see some of the causes of spiritual declension in the Church.
3. This subject shows us how we should set about raising the Church from her low estate.
4. We see the duty of every Christian to search well his own heart. Such hindrances to a revival are the sins of *individuals*. Each Christian, therefore, must search and purify *himself*.
5. Lastly, since the Church is by Divine appointment the medium of communicating spiritual blessings to a perishing world, how fearful is her responsibility; and how great should be her watchfulness, lest by her apathy, her selfishness, or her unbelief, she hinder the work of the Lord.

---

SERMON CCCCXLIV.

---

BY THE LATE REV. DANIEL A. CLARK.

---

## FATAL TENDENCIES OF UNBELIEF.

To whom swore he that they should not enter into his rest, but to them that believed not?—HEB. III., 18.

THIS text may be taken as setting forth *the fatal tendencies of unbelief*. The question is asked with regard to ancient Israel, but is equally applicable to sinners of all ages and nations. Man-kind are wont to attribute the loss of the soul to other causes than the sin of unbelief.

I. I proceed to mention a few of these alleged causes, with a view to show that the soul's loss is not justly due to them.

1. In the first place, I remark that *sinners do not perish for*

want of fulness in the atonement. This is ample for the salvation of the whole world. The invitation is universal. "Ho every one that thirsteth, come up to the waters, and he that hath no money; come ye, and buy and eat; yea, come buy wine and milk without money and without price." "Whosoever will, let him come and take of the water of life freely."

2. *Neither do they perish for any want of benevolence on the part of God in the application of the atonement.* After God gave his only begotten Son to die for sinners, men never had occasion to doubt his readiness to save them.

3. *Neither do they perish from any inability to accept of the provisions of the atonement.* The terms of salvation are adapted to the very nature of the corrupt and ruined sinner, and are such that if he will, he may look and live. As Moses lifted up the serpent in the wilderness, even so has the Son of Man been lifted up.

4. *Neither do they perish for want of sufficient evidence of any truth which God requires them to believe.* God has furnished us a fullness of testimony. Unbelief itself implies a sufficiency of evidence; and the very iniquity of unbelief consists in rejecting that evidence.

5. *Neither do they perish by reason of any old decrees of God.* God could never make any decree clashing with his present purposes of mercy. His purposes are ever fresh and vigorous like himself.

6. *Neither do they perish on account of any necessity in the government of God, except such as is created by the sinner's unbelief.* This pours contempt upon his character and authority. In Jesus Christ his justice, truth and righteousness, can all be honored. In him, "mercy and truth are met together; righteousness and peace have kissed each other."

II. It must be admitted that none of the above-mentioned things are able to destroy the soul without the intervention of the damning sin of unbelief. *This only removes the soul beyond the possibility of cure.* Faith appropriates the gift of grace through our Lord Jesus Christ. Without it, it is impossible to please God. If he that comes to God *must* believe that he is, and that he is a rewarder of those who diligently seek him, how can he come acceptably whose heart is full of unbelief? If faith is the only key which opens Heaven, how will he gain an entrance who is destitute of this saving principle? The sick man who locks the door of his chamber because he distrusts the physician's skill, may perish in his bed, although the physician, once admitted, might bring remedies that would effect a cure. So the sin-polluted soul may perish within the reach of the Balm of Gilead, through distrust of its saving power.

## REMARKS.

1. *We see that sinners may be ruined by unbelief, and yet not be immediately sent to perdition.* Some who perished in the camp of Israel lived nearly forty years after God had sworn that they should not enter into his rest.

2. *Every sinner perishes a suicide.* Nothing bars the gates of Heaven but his own wilful unbelief, the sin for which he has the slightest shadow of apology.

3. *We see why unbelief is placed in the van of those sins which damn the soul.* It is a sin against the remedy. It is an attempt to destroy the very life-boat which is sent out to save the shipwrecked multitude. It shuts, and holds to, the only door and hope of mercy.

4. *God's glory will be untarnished in the ruin of the lost.* It will appear that he did everything to save sinners that needed to be done; yea, more—he gave them more power than they needed. They had the Spirit's agency to resist, they had evidence to trampel upon. They perished because they would not believe. Their verdict will stand throughout eternal ages. *Ye would not come unto me that ye might have life.* And when at last the earth shall have opened and swallowed up the multitudes of the ungodly, it will be seen written in capitals of fire on the clouds that overhang the pit:

*"They could not enter in because of UNBELIEF."*